THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

*"Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."*
—PROVERBS.

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## EDUCATION

"Is an art, the art, namely, of drawing out (Lat. *educere*) or developing the faculties—of training human beings for the functions for which they are destined. Now, in order to the perfection of an art, it must be founded upon a corresponding science; and of nothing is this more true than of education. Before we can mould a human being in a desired way, the nature of that being must be well known. The knowledge of man's nature is usually comprehended under three divisions: the constitution of his body (physiology); the constitution of his mind (psychology); his moral and religious nature, ethics and religion. If we suppose these branches of knowledge thoroughly investigated they would furnish the solution of the two main points on which all questions of education turn." First, what are the disposition and acquirements which it is most desirable to implant and foster? In other words, what is the end and aim that the educator ought to pursue? And second, what are the best means to attain that end? Here then rests the vital points. It is necessary for the educator to study the constitution of the body and the constitution of the mind of the pupil, to enable him to cultivate and bring forward or draw out the dormant faculties. "But the sciences above named are themselves in too imperfect and unsettled a state to be the basis of any theoretical plan that would be generally accepted; for our knowledge of living beings and still more of moral beings, must, as is now well understood, be the last to acquire the shape and certainty of science." It is a fact to be lamented, that many educators of youth cannot reach the sphere of childhood. Another deficiency which is prominent is, many have leaped over the fundamental branches or principle of education and commenced upon the roof to build the structure. Let the foundation be laid secure and you can then rear your edifice without fear; neglect it and your structure is always deficient, needing many repairs through life. "It is needless, therefore, to look as yet for any complete theory or *philosophy of education*."

Education has existed as an art from the very infancy of society, but it

is as yet mostly an empirical art, the rules and methods of which have been arrived at by the blind groping of experience—by the process of trial and error. "Even were the sciences of physiology, psychology and ethics on a more satisfactory footing, they would not be immediately serviceable as a foundation for a theory of education, without a preliminary step. This would consist in deducing from them an intermediate science embodying the *laws of the formation* of character. Notwithstanding this lack of scientific foundation, the practical art of education has, in recent times, undergone great improvement in almost all its details. *A debate* on any topic connected with education usually presents little but a hopeless chaos of conflicting opinions, the most inconsistent arguments being often urged in favor of the same view. What renders the confusion greater, education is a subject on which every one thinks himself or herself capable of pronouncing an opinion. No one presumes to meddle witn a question of astronomy or of chemistry, unless he has made it the study of life. In like manner, it is to be hoped that, in proportion as we advance to a philosophy of education there will be fewer who will take upon themselves to settle off-hand the most difficult questions regarding it. A man is educated, either for good or evil, by everything that he experiences from the cradle to the grave. The child instinctively respects and reverences what it sees others respect and reverence; above all, the unselfish affections are called forth only by the breath of affection from without. In this part of the process, it is evident that the school and the professional educator only play a part along with other influences. Nor do they even play the chief part; the home and neighborhood are here the predominant educators.

As the process of moral development, through the general surrounding influences is for the most part unconscious on the part both of those who act and are acted upon, it has not yet secured the attention it deserves; in fact, the other branch of the subject, viz: instruction or intellectual education, being more particularly the business of the schoolmaster, has come in common language to usurp the whole field, so that, by education, we seldom mean more than the imparting of information—instruction. From this summing up how essential it is, when we know the natural imitativeness of children—their intuitive reading of the very soul, that our *acts should* be consistent, and every expression of our thoughts pure and holy, that they may feel the good influence surrounding them, growing in purity and gathering the sweets of this life, which will last through all eternity.

PATER FAMILIAS.

—*Utah County Times.*

## CORRESPONDENCE.

Jarrow-on-Tyne, July 5, 1875.

*Editor Millennial Star:*

Dear Brother,—Sabbath morn, July 4th, 1875, was beautiful, serenely beautiful!!

"The roar of trade had ceased.
Hushed was the ploughboy's whistle—
The milkmaid's song as well."

Nature was clad in its loveliest hues. The sun emitted, most copiously, its brighest, its most golden, its most cheering and fructifying rays. Earth seemed transformed to Eden's joys—so calm, so tranquil, so soul-enrapturing was the effect.

Such were the circumstances under which our heavenly Father permitted we should embark on board the steamer, bound for Newcastle, there to speak of his goodness and mercy, and render up our gratitude and praise for his marvelous gifts and blessings, which he had bestowed upon us during the month that had past and gone. Along the banks of the Tyne we sped, passing hive after hive of industry, each and every one by their death-like and motionless appearance, reminding us of that nature-requiring command, "Remember to keep holy the Sabbath day." Our *aqueous* journey was spent

in profitable chat anent the Zion which we love.

Our journey o'er, we reached the place where God delights to be. Singing and prayer tended, brothers Harrison and Parish plead for Divine blessings on the emblems of the broken body and shed blood of Jesus. It was a time of refreshing from the Lord. Great was our joy. We inwardly felt with the disciples on Transfiguration mount, "It is good to be here."

Sacrament and praise being ended:

Elder Nelson gave us some kind, patriarchal, sound, solid and Scriptural counsel, in a very paternal, homely and acceptable way. He was followed by

Elder Galloway, who, in an eloquent address, made us more enamored of the principles and doctrines of the Latter-day Saints than we probably had hitherto been.

Elder McFarland, under whose Presidency, as a matter of course, the day's services were conducted, then, concluding we had had sufficient food for the soul, closed the meeting in the usual way, that we might fortify our bodies with temporal food, to better enable us to partake of more of the spiritual at the hour of 2 p.m.

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2 p.m.

Devotional exercises finished,

Elder Lowther, Haswell Branch, made a few well chosen remarks, which were much appreciated. He was succeeded by

Elder Smurthwaite, from the (I believe) South Church Branch. His homely style was much relished. He said "he was formerly a Wesleyan, but amongst them he was far from being *satisfied*. He would rather sometimes stop at home than go to chapel. He once hated the name of Latter-day Saints, but he found out, however, from a 'Mormon' down in the coal-pit, that there was something in "Mormonism" to satisfy his wants. He was baptized, and found the joy he had long wished for. He knew he had found the truth at last. He gloried in going round to his friends and talking to them at their own firesides. He was doing good, and the Lord was with him." As brother Smurthwaite thus bore his testimony, the hearts of the Saints were with him. His was the outpouring of a heart filled with Divine love. He is determined, with God's aid, to be in Zion ere long. His like are not too plentiful. Living "Mormonism" is a tell-tale. It's a mighty power. It's simplicity makes it bombproof. No weapon formed against it *has—will—can* prosper.

Elders McFarland and Galloway followed, much to the edification of the Saints. This concluded the afternoon service, except our song of praise with benediction added.

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6 p.m.

Hymn and prayer had for their successor Elder W. Simpson, Newcastle Branch. Good, useful and pointed were his remarks. He gave an uncolored and unvarnished statement of facts—of Gospel blessings personally experienced, and his fixed determination to practice its principles in life, believing they would sustain and support him in dissolution's trying hour.

Elder McFarland, observing strangers present, gave a *multum in parvo* history of "Mormonism,"—its wonderful achievements—its adaptability to all ranks and conditions of men, &c., &c.

A few more additional counsels and instructions were imparted by Elder Nelson. We then had the closing address by

Elder Galloway, who, in a vigorous and telling appeal, urged upon the Saints to do their duty, thereby making the Cause a praise in the earth, bringing glory to God and confusion to our foes.

The day was well spent, and with Sir Matthew Hale, we hope it will bring "a week of content, and health for the joys of to-morrow."

Elder Henry was the director and leader of the singing; Elders Newton and Gibson each offering prayer.

In conclusion I might say, every heart felt—

"I have been there and still would go,
It's like a little heaven below."

Yours truly,

WILLIAM FRANKS.

## SAINTS AND SINNERS.

That there are more downright sinners than downright Saints in the world is a fact that must be patent to every one. That this should be so is not merely melancholy, but well-nigh unaccountable, for vice is not only ugly when it is regarded in its proper light, but, in nine cases out of ten, it leads to consequences which are the reverse of satisfactory to those who become its slaves. Perhaps, after all, the consciousness that one is doing wrong is not an altogther unpleasant sensation, provided of course, that the wrong be not of too heinous a character. If this is so, the task of explaining how it happens that the bulk of people ally themselves with the downright sinners rather than with the downright Saints becomes comparatively easy. Especially is this so when it is remembered that the world is disposed to be strangely tolerant towards sinners, while it is inclined to be very hard upon Saints. Persons, for instance, will find hundreds of excuses for the man who is known to be an evil liver and to corrupt, by the laxity of morals displayed in his conversation, many of those with whom he is brought in contact, but they are indisposed to judge charitably the individual who pays a marked deference to religion and the laws of morality. While it will be declared that the first-mentioned is a good fellow at bottom, the probability is that it will be asserted that the last-named is a hypocrite, a humbug, and what not. Now, nearly everybody has a hatred of shams—deceit is one of the few vices which do not find ready apologists—so it is not surprising that men are led into trying to make themselves appear worse rather than better than they really are. That they do so is certain. Indeed, it is certain that many persons in their desire not to appear hypocritical become decidedly so, the only difference between them and the conventional hypocrite being that they dissemble in the cause of vice while he dissembles in that of virtue. He is grim and cold on nearly every occasion, in order that spectators may be led to extol his rigid virtue; they mix in company, the tone of which shocks them more or less, so that they may escape censure. We are not attempting to excuse these people. We are merely making a statement of fact, which is, perhaps, more indicative of the pitiful weakness of human nature than any other. It would be well if this weakness did not lead people into follies besides those indicated. It would be well if it did not make them ashamed of their best thoughts and noblest aspirations, as many of them undoubtedly are. It would be well if it did not lead them into condemnation of much of that of which, in the inmost recesses of their hearts, they really approve. At the present moment there are thousands of men who are positively afraid to say what they think, to give expression to their finest feelings, and to talk on those matters which lie nearest to their hearts. In a word, they are frightened to show what is in them; and the consequence is that, unless they meet with some sympathetic souls, and by a chance—we repeat, by a chance—discover that the souls are sympathetic, their individuality remains a tightly-closed book to the majority of those who attempt to peruse it. It is rarely, indeed, that the bravest people venture to fairly represent themselves and to do themselves justice in conversation; it would be well were the case otherwise. But when they take to writing, if there is anything in them that ought to come out, the probability is that they will discourse in a manner which will astonish even people who have imagined that they have been intimately acquainted with them. Indeed, to such an extent is this the case that it may be safely said that a man's writings are, next to his acts, the clearest index as to his real character that can be given. It may be that men who think deeply and feel acutely, and have yet not got much force of character, dare not show that of themselves which they love best when it is likely that by so doing they may bring down a shower of ridicule upon their heads, and so remain self-

contained until, from behind a shield, such as every writer is sheltered by, to a greater or lesser extent, they can pour forth the burden of their souls and dwell on themes which in general company they taboo, in spite of the mob whom they fear so much. But whatever induces men to act in the fashion indicated, it is certain that they present extremely sad pictures.

It would not be well to permit sentimentality to run wild in our midst; Puritanism is a mistake and quite unnecessary; and the wings of imagination should be curbed to some degree. But while all this is so it should not be forgotten that a man owes it to his neighbors and to himself to be himself. He should not smile at vice because he is afraid or unwilling to stand up and make a good fight for virtue. By doing so it is certain that he leads into evil ways many weak-minded individuals, who would otherwise remain uncontaminated to any great extent. He may object to sham religions, sham moralities, and shams of all kinds, and be perfectly justified in so doing, but in order to show his sincerity it is not necessary for him to display an affection for that which is evil in this mundane world. He may be merciful towards rank sinners if he will; but he ought not as compensation for his leniency, to condemn strict people and scoff at things which, though humbug in his sight, may, nevertheless, have their origin in honest intentions. To show his hatred of total abstinence he need not get drunk; to evidence his contempt for mock piety he need not become altogether irreligious; to mark his disapprobation of asceticism he need not wilfully wallow in a sea of vice. He should remember that he may influence his fellows for good or evil, and act accordingly. Personally, we are inclined to believe that if men would not be ashamed to show themselves as they are it would be found that there is a great deal less downright vice and a great deal more downright virtue in the world than most persons imagine. Further, if people were true to themselves, it is not difficult to decide in whose ranks those who now are afraid to seem as good as they are and make themselves worse than they wish to be would range themselves. — *Liberal Review.*

## SKETCHES OF INDIAN HISTORY.

Concerning the origin of the American Indians there have been many theories; their resemblance to the Jews has never been denied. Mr. Catlin in his letters and Mr. Boudinot in his history have expressed the most sanguine assurance that the Indians were either a portion of the ten tribes, or of the nation of Jews at large. But this whole matter concerning their origin and the first emigration of their forefathers to this country has been revealed to a perfect certainty. They came here under the impulse and direction of the Almighty, and his eye has never slumbered over them to this day. No important movement in which they are concerned escapes his notice. In the first discovery of this country the Indians were hospitable, sympathetic and kind almost beyond comparison. Columbus in approaching the coast where an Indian chief or cacique resided, lost a valuable ship in a storm. He immediately informed the chief. When the cacique heard of the distress of his guest, he was so much affected as to shed tears, and our author adds:

"Never in any civilized country were the vaunted rites of hospitality more scrupulously observed than by this uncultivated savage. He assembled his people and sent off all his canoes to the assistance of Columbus, assuring him, at the same time, that every thing he possessed was at his service. The effects were landed from the wreck and deposited near the dwelling of the cacique, and a guard set over them, until houses could be prepared, in which they could be stored.

There seemed, however, no disposition among the natives to take advantage of the misfortune of the strangers,

or to plunder the treasures thus cast upon their shores, though they must have been inestimable in their eyes. On the contrary, they manifested as deep a concern at the disaster of the Spaniards as if it had happened to themselves, and their only study was, how they could administer relief and consolation.

Columbus was greatly affected by this unexpected goodness. "These people," said he in his journal, "love their neighbors as themselves; their discourse is ever sweet and gentle, and accompanied by a smile. There is not in the world a better nation or a better land."

When the cacique first met Columbus, the latter appeared dejected; and the good Indian, much moved, again offered Columbus every thing he possessed, that could be of service to him. He invited him on shore, where a banquet was prepared for his entertainment, consisting of various kinds of fish and fruit. After the feast, Columbus was conducted to the beautiful groves which surrounded the dwelling of the cacique, where upwards of a thousand of the natives were assembled, all perfectly naked, who performed several of their national games and dances.

Thus did this generous Indian try, by every means in his power, to cheer the melancholy of his guest, showing a warmth of sympathy, a delicacy of attention, and an innate dignity and refinement, which could not have been expected from one in his savage state. He was treated with great deference by his subjects, and conducted himself towards them with a gracious and prince-like majesty.

Three houses were given to the shipwrecked crew for their residence. Here, living on shore, and mingling freely with the natives, they became facinated by their easy and idle mode of life. They were governed by the caciques with an absolute, but patriarchal and easy rule, and existed in that state of primitive and savage simplicity which some philosophers have fondly pictured as the most enviable on earth.

The following is the opinion of old Peter Martyr: "It is certain that the land among these people (the Indians) is as common as the sun and water, and that 'mine and thine,' the seeds of all mischief, have no place with them. They are content with so little, that, in so large a country, they have rather superfluity than scarceness; so that they seem to live in a golden world, without toil, in open gardens, neither intrenched nor shut up by walls or hedges. They deal truly with one another, without laws, or books, or judges."

In fact, these Indians seemed to be perfectly contented; their few fields, cultivated almost without labor, furnished roots and vegetables; their groves were laden with delicious fruit; and the coast and rivers abounded with fish. Softened by the indulgence of nature, a great part of the day was passed by them in indolent repose. In the evening they danced in their fragrant groves to their national songs, or the rude sound of their silver drums.

Such was the character of the natives of many of the West India Islands, when first discovered. Simple and ignorant they were, and indolent also, but then they were kind-hearted, generous and happy. And their sense of justice, and of the obligations of man to do right, are beautifully set forth in the following story:

It was a custom with Columbus to erect crosses in all remarkable places, to denote the discovery of the country, and its subjugation to the Catholic faith. He once performed this ceremony on the banks of a river in Cuba. It was on a Sunday morning. The cacique attended, and also a favorite of his, a venerable Indian, fourscore years of age.

While mass was performed in a stately grove, the natives looked on with awe and reverence. When it was ended, the old man made a speech to Columbus in the Indian manner. "I am told," said he, "that thou hast lately come to these lands with a mighty force, and hast subdued many countries, spreading great fear among the people; but be not vainglorious.

"According to our belief, the souls of men have two journeys to perform, after they have departed from the body: one to a place dismal, foul,

and covered with darkness, prepared for such men as have been unjust and cruel to their fellow-men; the other full of delight, for such as have promoted peace on earth. If, then, thou art mortal, and dost expect to die, beware that thou hurt no man wrongfully, neither do harm to those who have done no harm to thee."

But how were these natives of Hayti rewarded for their hospitality and kindness by the Spaniards that followed Columbus? They enslaved them, and compelled them to dig gold for their oppressors. Columbus, no longer after than his second visit to Hayti, writes to his Sovereign: "Since I left the Island six parts out of seven of the natives are dead, all through ill treatment and inhumanity, some by the sword, others by blows and cruel usage or by hunger."

When Hatuey, an Indian Chief of the Island of Hayti, was tied to the stake to be burnt for defending the Islands from the invaders, a friar came forward, and told him that if he would embrace the Christian faith, he should be immediately, on his death, admitted into heaven.

"Are there any Spaniards," says Hatuey, after some pause, "in that region of bliss you describe?"

"Yes," replied the monk, "but only such as are worthy and good."

"The best of them," returned the indignant Indian, "have neither worth nor goodness; I will not go to a place where I may meet with one of that cruel race."—*Ex.*

## GOOD *VERSUS* EVIL.

All that which tends to good or to developing goodness is necessarily slow in its growth, for it is up-hill work, and it requires toil and care in the ascent. Caution is one of the elements essential to cultivate to help us in climbing. All that which pertains to goodness is truly elevating; therefore the more goodness we possess the higher elevation of character we attain. And all this is only accomplished gradually, because climbing is always slow. On the contrary, evil is swift because its tendency is downward; therefore the work is easy and quickly accomplished. No wonder those who are engaged in it do so much in such short spaces of time; their progress is nothing wonderful, because it is all on a descending scale. We find often those who are on the up-hill route slip backward for want of a little caution; or perhaps get impatient, and want their work done in a hurry, and thus they lose more in a very short space of time than they have been able to gain in days of real labor. I hope we are all traveling upward in the scale of human progression, striving for advancement, for a permanent good to be attained. Of course it will be all up-hill work, and we must not tread too lightly or carelessly, but plant our feet firmly, and measure the ground carefully. There are sure to be thorns in our path, and every variety of hindrances and difficulties; and we shall meet those who are journeying downward, who will seek to discourage us, but we must not heed them. Our path is upward, and all our energies must be concentrated for good, which reaches higher and higher until at last we come into the presence of Him who is the fountain-head of all intelligence, of all goodness. B. B.

—*Woman's Exponent.*

Complaisance renders a superior amiable, an equal agreeable, and an inferior acceptable. It smooths distinction, sweetens conversation, and causes every one in the company to be pleased. It produces good nature and mutual benevolence; it encourages the timorous, soothes the turbulent, humanizes the fierce, and distinguishes a society of civilized persons from a confusion of savages. In a word, complaisance is a virtue which blends all orders of men in a friendly intercourse of words and actions, and is adapted to that equality in human nature which every one ought to allow so far as contributes to the order and economy of the world.

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*MONDAY, AUGUST 2, 1875.*


## DISCRETION.

ALL persons are in possession of certain discretionary powers; but there are many people who do not manifest by the course they take that they are in possession of discretion. By the ordinary light of reason, or in other words, the inspiration of the Spirit of the Almighty which giveth the spirit of man understanding, all may pursue that course which will result in individual happiness and prosperity. Sometimes, however, we find ourselves surrounded by adverse circumstances over which we seem to have no control. Then it is that patience is called into lively exercise, and also the enduring powers of the human mind. If despondency sets in, it is sure to be followed by mental suffering. This unhappy result of misfortune, however, should be prevented if possible; but it can only be done by a firm and strong will—a determination not to succumb. If it is not our own fault that we are afflicted, then why should we despair?

Peradventure it may have been our own injudicious acts that have caused the trouble. If so, wisdom will suggest reformation of life and the exercise of discretion. This is learning by experience—dear-bought experience—this is the most painful position in which we can find ourselves placed. The reflection that this evil might have been averted if we had used more discretion is no solace to the wounded heart, it intensifies the pain, and if there is no remedy we consequently experience deep bitterness of spirit. But even here we must not faint by the way but endeavor to bring good out of evil. If there does not appear to be any *present* relief a kind Providence may find a way of escape after awhile. To extricate one's self from a dilemma evinces nobleness of soul. In keeping clear from points of danger we show to the world our discretion; holy angels and good men smile their approval. Experience ought to teach us wisdom; yet, how often we see people after passing through trying ordeals self-inflicted, pursuing precisely the same untoward course with a dead certainty of falling into similar trials.

Nothing in the experience of mankind creates more misery than ill-advised marriage. Marriage is a relation which circumscribes our very existence; then how advisable it is that all entering its sacred precincts do so understandingly. "Can two walk together except they be agreed?" To render life happy in wedlock there must be a oneness of spirit—a blending of interests, a pure affection one for the other. Merely mercenary motives in forming this bond will not conduce to happiness; one if not both of the consenting parties to the contract will suffer loss when sordid selfishness is the basis of the union. Can

Saints think they will be happy in uniting themselves with unbelievers in marriage? From whence do such as fall into this great error look for salvation? Heaven is the opposite of hell. Christianity and infidelity will never harmonize.

The CHURCH in a collective capacity—separates, and is distinct from the world, morally, at all times. This national separation of the people of God in spirit and practice, from the people of Satan or those under the influence of evil, involves all individual members of the church, and puts them to their final choice, when *the line is drawn*, to obey God to eternal salvation, or follow Satan to everlasting destruction.

The CHURCH is infallible—will never fall—will never depart from the faith, will never unite itself with the ungodly; individual members may, in their waywardness for a time do so, but the Church, never!

Inter-marrying with the gentiles at all times was a curse to Israel. It was contrary to the law. The rationality of the prohibition is self-evident.

Every person has more or less interest in him or herself. This is a law of nature. This feeling leads out—first to kindred—then to people or nation, thus an antagonistic influence is introduced and where it has been permitted to enter a family of Saints through the medium of marriage it is all-powerful in that household, and the chances are that it will prevail in that family. This was one of the chief causes of the idolatry of the children of Israel, and led to their rejection of the law, and to the putting to death of the holy Prophets of the Lord; resulting in their own downfall and dispersion, to wander as fugitives from their beautiful Canaan and the favor of God, till he shall in his mercy pardon and redeem them.

The influence of Satan is ever restless—it is monopolizing,—like weeds it will flourish without even an apparent effort to cause it to increase. It is subtle in its operations—deadly in its results—a mental poison most destructive to all persons in the Kingdom of God, when they permit its presence in marriage relations.

The sinister tempter seeking to form such an unholy alliance or from any dishonorable motive seeks to obtain the heart of a good woman, should be made to stand witheringly rebuked by the shock of virtuous resistance on the part of the besieged. In his vile efforts to deceive he should be paralyzed at once, by the firm and indignant refusal and censure of the one assailed—his nefarious designs exposed to view for public reprobation, by the scathing abhorrence, for fear of momentary contact, manifested by the person insulted, by his base overture. Avoid such a one as you would an adder in the path. Society is heavily burdened with despicable characters of this class—their name is Legion? They are they who flood the streets with prostitution—who furnish victims for the mad-house—who people hell with the unfortunate beings whose damnation they have accomplished.

What unbounded pleasure overwhelms the mind when we realize that we are doing right, and that therefore we must be in the path of safety.

Discretion is essential to our prosperity in life. It will enable us to check inordinate ambition which too often leads men and women astray. It enables us to chose the good and refuse the evil, when evil presents itself in gilded habiliments. It enables us to detect and discard counterfeits, and to properly value the true coin. It enables us to form those associations in life which

will enhance our happiness—fill our hearts with joy and peace. It enables us to be thoughtful—to "*look* before we *leap*." It enables us to lay a foundation upon which we can build our hopes firm as the pillars of heaven, in golden anticipation of future bliss and joy, of salvation, exaltation and glory.

E. H.

## CORRESPONDENCE.

### WALES.

New Milford, Wales, July 12, 1875.
Prest. Joseph F. Smith.

Dear Brother,—The important mission allotted to me in common with several other Elders, by the last general Conference, has so far proven a source of joy to me, and I trust, of no displeasure to others. The agreeable company—the successful and pleasant journey to England—the cordial reception by Elders Hanham and Young—the happy meeting with them and other Saints in Liverpool, and the hearty welcome extended to us by the Saints in Wales, all tend to gratify the mind and feelings. After enjoying a few days in the society of Prest. Williams, Elders Lewis and Evans, and other good brethren and sisters in Merthyr and its vicinity, I attended a Council Meeting at Aberaman, where I found Elder Walter Morgan and other brethren alive, and wide awake. Here we held a Saints' meeting, and enjoyed much of the good spirit. In the evening of the same day, Elder Gill and myself preached to some who had not obeyed the Gospel. I visited some faithful Saints at Aberdare, and also at Mountain Ash.

After returning to Merthyr in company with Elder Thos. D. Evans, I visited the Branches and preached in Neath, Swansea, Llanelly and Kidwelly, meeting with some good brethren and sisters at each place. Thence we visited Carmarthen, a town where the Gospel has not been preached for many years. We applied for permission to preach in front of the Town Hall, which privilege the conservative mayor refused to grant us that time, but I expect better luck there ere long. At St. Clears we were favored with the use of the Town Hall, where we preached to a crowded house. We then took a tour through Pembrokeshire, commencing at New Milford. Here we were welcomed by Elder White, who is an Israelite indeed in whom there is no guile.

Brother Evans and myself have visited Haverford West, Milford, Tenby, Saundersfoot, Narberth, and other places where we made known our appointments, by sending the bellman around.

After preaching to a large congregation in Haverford West, one evening, we were invited to do so again, and accordingly we held a meeting there last Sunday week, when Elders White, Evans and myself preached to some 800 or 1,000 people, and, if I am not mistaken there were among them many who will obey the Gospel. The same request was made of us the first time we preached at Milford, which request we complied with yesterday with similar results.

I have received a letter from President Lewis informing us that he is well.

Brother Evans and brother White join me in love to you and to the brethren in the Office.

Yours very respectfully,
THOS. C. MATELL.

### SCOTLAND.

114, Naburn Street, Glasgow,
July 14, 1875.
Prest. Joseph F. Smith.

Dear Brother,—Myself and brethren are in excellent health and spirits, with the single exception of brother Ingram, whose chest is at times inflamed by cold, or over-exertion in preaching in the open air, which he has been doing considerable of in the towns of Ayr, Stewarton, Kilmarnock, &c., where he is now laboring and with

good success. Brother McKay wrote me June 24th, from Thurso, he says, "I had a pleasant trip here, and was very kindly received by friends and acquaintances, several of whom have invited me to their houses to converse on the principles of the kingdom—some are investigating our doctrines—others desire to emigrate to better their condition. I have been at Wick and Thurso, but failed to find a place to preach publicly in. I found brothers Donald, Munro, and Hugh Mackay in good health and alive in faith, and I have seen one or two others who can testify of the power of God displayed in miraculous cases of healing before I left this country."

Elders Hogg and Johnson are together in Dundee. They write me July 7th, "We have held out-door meetings every evening this week and shall continue to do so. Although the people do not seem to care anything about our doctrines, they do not offer to molest us in any way. Some of the young brethren go out with us every night; they are really interested and are good young men." You will be pleased to learn that brother Hogg lately baptized his son and his son's wife, who have since emigrated to Zion.

I am traveling among the Branches, preaching and lecturing wherever and whenever I find opportunity in-doors and out-doors.

We have now the finest meeting-house in Glasgow that we have had for many years. It is in the most desirable part of the city, 34, Trongate, one stair up. We have billed the city with handbills for a course of six lectures to be delivered there on Wednesday nights, commencing August 4th, as follows: "The Mormons; their rise and progress." "Polygamy in Utah." "Universal Apostacy of the Christian Church." "Restoration of the Everlasting Gospel." "Literal Fulfillment of Bible Prophecy." "Divine Mission of Joseph Smith." We are arranging to deliver these in Parkhead, Paisley, Kilmarnock, Wishaw, and Slamannan, which will fully occupy my time that six weeks. I start for Edinburgh next Tuesday, to remain at least twelve days, working at the Register Office day-time, which pays my expenses and gives me ten nights and two Sundays to preach or talk to the people there.

Heaven bless and preserve you brother Joseph and all the faithful.

Yours in the Gospel,

DAVID MCKENZIE.

## ENGLAND.

65, Dorset Street, Sheffield,
July 12, 1875.

Prest. Joseph F. Smith.

Dear Brother,—I take this privilege of sending you a few lines with regard to this Conference. Bishop Maughan is well, Elder Griffin's health is improving, my health is excellent.

We are holding out-door meetings, when weather will permit. Yesterday we held two out-door meetings in the streets of Sheffield; one between the afternoon and evening meeting, and one after the evening meeting. The brethren and sisters attended and helped to sing. In Chesterfield and neighborhood, we have had considerable out-door preaching. On Sunday, July 4th, after our evening meeting, we adjourned to the market-place and held a meeting, the brethren and sisters also attending and forming our choir.

We trust that much good will result from these meetings. We have become acquainted with many not in the Church, who treat us with great kindness when we visit them, and we have removed many erroneous ideas that they had with regard to our faith.

Elders Maughan and Griffin join with me in kind love to you and all at "42."

Your brother in the everlasting Covenant,

P. BARTON.

Wymondham, Norfolk,
July 16, 1875.

Prest. Joseph F. Smith.

Dear Brother,—It is with feelings of pleasure that I take my pen to inform you how we are getting on in this Conference. Elder Hopkin and myself are laboring to the best of our ability; I am pleased to say every thing looks encouraging in my field of labor. I can say that I feel encouraged in my labors. Our prospects are good, and by the help of the Lord

I intend to do my duty, to preach the principles of life and salvation to the people. I feel that the spirit of God is at work, operating on the minds of the children of men. Many are inquiring after the truth, and like the people on the day of Pentecost, they want to know what they shall do to be saved. I often think what a great responsibility there is resting upon us that hold the Priesthood, and are called to go forth to preach the Gospel, and the more we do the more we see we have to do.

Elder Hopkin and myself have visited a place called North Walsham, where there has not been an Elder for years, and we found some old members of the Church that had not been visited for a long while—they felt pleased to see us—but they are very poor and aged people, they have been in the Church for many years. We held a meeting there and they felt to rejoice.

I had the pleasure of baptizing a young man on the 10th of this month at Rumbery. We recently visited some friends at Wartwell, and we intend holding a camp meeting there on the 25th of this month if all is well and the weather will permit; and also at some other places afterwards. After leaving Wartwell we paid a visit to brother Feveryear at Harleston, then we walked to Pulham Market and held meeting out of doors and we had a good time—the people paying serious attention, about 100 persons were present.

Elder Hopkin joins in kind regards to you, Elder W. B. Barton and the brethren in the Office.

Your brother in the Gospel,

B. EARDLEY.

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Wymondham, Norfolk,
July 16, 1875.

Prest. Joseph F. Smith.

Dear Brother,—I received your kind and welcome letter. I appreciate the good counsel it contains. I feel well in my mission, and the Lord is blessing me very much. I have liberty in preaching to the people, and we are having some good meetings. Prospects are cheering in this Conference.

I think the same spirit is moving on the people here that is working on the minds of the Indians at home, and so we have good times. Prest. Eardley and myself are doing the best we can. I hope we shall be able to do much good.

May God bless you and brother Hanham, and all who are laboring for the salvation of mankind.

Your brother in the Gospel of Christ,

JOHN HOPKIN.

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## UTAH NEWS.

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From the *Deseret News*:—

A COMMENCEMENT.—The large cellar of the proposed new Z. C. M. I. building having been excavated, and as the rock is being laid upon the ground, it is expected that, weather permitting, the masons will commence laying up the cellar walls to-morrow (June 17). The building lines were staked off to-day, by surveyor Jesse W. Fox.

THE CONTRACT.—Mr. James C. Livingstone, the experienced quarryman, of this city, has the contract to furnish the rock for the new Z. C. M. I. building. The rock will be obtained from Red Butte Cañon.

SEVENTH WARD MEETING HOUSE.—Work on the Seventh Ward new Meeting-house is progressing. The walls are up to the square, one gable is completed, and carpenters are at work on the roof. It will be a fine structure when completed.

SUDDEN DEATH.—On Saturday afternoon a young Scotchman named Hunter, resident of American Fork, suddenly dropped dead at York, the present terminus of the Utah Southern Railroad. The young man had just partaken of a dish of ice cream, when he was seized with a sudden illness and at once expired. We understand he had only recently married.

THE CITY WATER WORKS.—The prospect of Salt Lake City having water works in the near future is now placed beyond a reasonable doubt. The Corporation, through their committee, have consummated a contract with Dennis Long & Company, of Louisville, Kentucky, the largest pipe manufacturers in the United States, for several miles of iron piping, ranging in size from twenty inches to four inches in diameter. It is expected that the first installment of this iron piping will reach here sometime within the next thirty days, and it is the intention, immediately on its arrival, to commence laying the mains. The value of water works to a city like this can scarcely be over estimated. It will necessarily materially reduce the rate of fire insurance in the more thickly populated parts, which is quite a consideration. It is intended to put in hydrants at suitable distances in the business part of town, and the large fall will be sufficient to throw the water over the highest buildings. The water works will conduce to the health of the population, as the handiness of water throughout buildings increases the facilities and inducements to stricter cleanliness. The setting agoing of the water works will make a little more business stir, by creating more labor, and anything that will produce such a result these dull times is surely welcome. When the mains are laid, won't there be a harvest for plumbers and fitters generally! The citizens will hail with some satisfaction the intelligence that the Salt Lake City waterworks will soon be an accomplished fact, or, at least, that they bid fairly in that direction at present, (June 18th.)

SERICULTURE.—Last evening (June 22) there was a meeting, at the City Hall of the Deseret Silk Association, at which considerable information was elicited by and from those present on the important subject of silk culture. Alvin Prows, of Oak City, Millard county, who happened to be in town, attended the meeting. He stated that he had no less than 25,000 young mulberry trees, which he had raised from the seed. He was greatly interested in the subject of silk culture, and had many drawbacks when he first started, but was now meeting with gratifying success. Some skeins of very excellent reeled silk, raised at Farmington, were presented. Brother Smith, of Bountiful, who was present, stated that Mother Sessions, of that settlement, had spun some very beautiful silk from perforated cocoons raised there. Brother Smith himself is a practical silk weaver capable of handling the material in almost any form. It was indicated at this meeting that whenever sericulture was in a condition to warrant it, necessary machinery for the advanced manipulation and manufacture of silk would be forthcoming.

OBSEQUIES.—The funeral services of the wife of Elder N. H. Felt were held yesterday, June 20th. Elder Orson Pratt preached the funeral discourse which was replete with words of comfort to the relatives of the deceased and of instruction to all who listened to it.

DIED SUDDENLY.—Yesterday, June 20th, Mrs. Palfreyman, fifty-nine years of age, wife of Joshua Palfreyman, died very suddenly, at her residence, near the Warm Springs. The husband of the lady had been ill for a week, of pneumonia, and the faithful woman had waited upon him night and day, the old couple being much attached to each other. On Saturday night the physician in attendance informed her that her husband must necessarily soon die. This announcement appeared to have a powerful effect upon her, so much so that at 11 o'clock she was seized with a kind of fit succeeded by a species of stupor, from which she never recovered, but expired yesterday. The dying husband requested that the remains of his wife should not be removed from the room in which he himself was lying, and said he was glad she had gone, that she had only preceded him a few hours and he would soon be with her. And so it was, for the old gentleman died also, at an early hour this morning. An inquest was to be held over the remains of Mrs. Palfreyman this afternoon. Brother Palfreyman was aged about 64 years, and we understand that both were late of Derbyshire, England, were members of the Church, and died in full faith of the Gospel. We are desired to request the MILLENNIAL STAR to make a note of the foregoing, for the benefit of the relatives of the deceased. The two will be buried together to-morrow.

# FACTS.

## STATISTICAL.

MERCHANT SHIPPING OF 1874.—In the year 1874, there entered the ports of the United Kingdom, with cargoes, from foreign countries and British possessions, British vessels of 12,752,391 tons, and foreign vessels of 6,329,682 tons; the British tonnage being 277,505 tons more than in the preceding year, and the foreign 12,605 tons more. The nationalities of the foreign ships were, as follow: Norwegian vessels, 1,720,821 tons; German, 1,150,374 tons; Swedish, 525,426 tons; United States, 522,085 tons; Italian, 449,579 tons; French, 395,022 tons; Danish, 390,678 tons; Russian, 330,480 tons; Belgian, 200,099 tons; Spanish, 198,022 tons; Dutch, 194,518 tons; Austrian, 186,568 tons; Portuguese, 30,548 tons; Greek, 22,010 tons; other countries, 18,452 tons. The total of British and foreign vessels is 19,082,073 tons, being 290,110 more than in the preceding year. One-third of the amount was foreign, and two-thirds British tonnage. It may also be divided in another way: vessels of 15,701,784 tons arrived from foreign countries, and 3,380,289 tons from British possessions, the increase over the preceding year being the larger in the latter of these two amounts. The clearances outwards from the United Kingdom in 1874 with cargoes for foreign countries and British possessions consisted of vessels of 19,750,460 tons in the whole, being 607,793 tons more than in the preceding year. Bound for foreign countries, 15,973,242 tons; and for British possessions, 3,777,218 tons; British vessels, 14,008,971 tons; and foreign vessels, 5,741,489 tons. Repeated voyages of the same ship, of course, all count in this return.

THE WORLD'S POPULATION.—A report from the Bureau of Statistics, at Washington, just issued, contains (the *Philadelphia Ledger* says) an interesting table of the population of the earth. The aggregate population of the earth is given at 1,391,032,000, Asia being the most populous section and containing 798 millions, while Europe has 300 1-2 millions, Africa, 203 millions, America, 84 1-2 millions, and Australia and Polynesia 4 1-2 millions. In Europe the leading nations are credited with the following numbers: Russia, 71 millions; the German Empire, 41 millions; France, 36 millions; Austro-Hungary, 36 millions; Great Britain and Ireland, 32 millions; Italy, nearly 27 millions; Spain, 16 1-2 millions; and Turkey nearly 16 millions. The other countries do not exceed five millions each. In Asia, China, which is by far the most populous nation of the earth, is credited with 425 millions; Hindostan, with 240 millions; Japan, 33 millions; the East India Islands, 30 1-2 millions; Burmah, Siam, and farther India, nearly 26 millions; Turkey, 13 1-2 millions; and Russia, nearly 11 millions. The Australian population is given at 1,674,500, and the Polynesian Islands at 2,763,500, New Guinea and New Zealand being included in the latter. In Africa the chief divisions are West Soudan and the Central African region, with 89 millions; the Central Soudon region, 39 millions; South Africa, 20 1-4 millions; the Galla country and the region east of the White Nile, 15 millions; Samauli, 8 millions; Egypt, 8 1-2 millions; and Morocco, 6 millions. In America, two-thirds of the population are north of the Isthmus, where the United States have nearly 39 millions, Mexico over 9 millions, and the British Provinces 4 millions. The total population of North America is given at nearly 52 millions; and of South America 25 1-2 millions, of which Brazil contains 10 millions. The West India Islands have over 4 millions, and the Central American States not quite 3 millions. According to these tables London, with 3,254,260 inhabitants, is the most populous city in the world, while Philadelphia, with 674,022 inhabitants, (in 1870), is the eighteenth city in point of population. These eighteen cities, in their order, are the following.—London, 3,254,260; Sutchan (China,) 2,000,000; Paris, 1,851,792; Pekin, 1,300,000; Tschantschau-fu, 1,000,000; Hangtschau-fu, 1,000,000; Siangtan, 1,000,000; Singnan-fu, 1,000,000; Canton, 1,000,000; New York, 942,292; Tientsin, 900,000; Vienna, 834,284; Berlin, 826,341; Hangkau, 800,000; Tschingtu-fu, 800,000; Calcutta, 794,645; Tokio (Yeddo), 674,447; and Philadelphia, 674,022. Of cities smaller than Philadelphia, the leading ones are—St. Petersburg, 667,963; Bombay, 644,405; Moscow, 611,970; Constantinople, 600,000; Glasgow, 547,538; Liverpool, 493,405; and Rio de Janeiro, 420,000.

A paper was read before the Manchester Statistical Society, a short time ago, calling attention to the researches of the German statisticians, Behm and Wagner, with respect to the population of the world. Of the many estimates of the number of inhabitants of our globe, none are accounted trustworthy. In 1685, Vorsius estimated that there were 5,000,000,000. Behm and Wagner set down the number at the present time at 1,391,030,000. The subjects of Victoria are rated at 300,000,000. Russia has a population of 82,000,000. India, supposed to be the most populous country on the globe, has probably 300,000,000 inhabitants. China is said to have 400,000,000 inhabitants, but the estimate is undoubtedly grossly exaggerated. The population of South America has been checked by internal discord. In Paraguay, there is said to have been an actual loss of 337,000. An estimate, based upon the growth of Great Britain and the United States, gives to the former country in the year 2000 a population of 91,000,000, and to the latter of 546,000,000.

## GEMS.

He who affects useless singularities has a trifling mind.—*Lavater.*

Your conduct to others should form the measure of your own expectations.—*Laberius.*

Avoid the eye which discovers with rapidity the bad, and is slow to see the good.—*Lavater.*

We should be as careful of our words as of our actions; and as far from speaking as from doing ill.—*Tully.*

Who knows whence he comes, where he is, and whither he tends; he, and he alone, is wise.—*Lavater.*

If you would be wise, study hard and treasure up true wisdom; rich—work hard and cultivate order and economy; respected—be sure that all your words and ways are respectable, and that you treat others with respect; honored—prove yourself honorable; beloved—be loveable; treated with kindness and charity—so treat your fellow creatures. And so struggle, if your nature requires struggling with, for whatever you want, trusting in allwise Providence to direct, and if faithful you will never fall short of your expectations.

Out of the heart, not out of the brain, is the best issue of life. And many a one who has not been able to find God, or to construct any satisfactory doctrine concerning Him, through speculations of the intellect, has found Him by the path of that beatitude—"Blessed are the pure in heart, for they shall see God,"—have seen Him not as a visible being standing before their outward eyes, nor comprehended Him, perhaps, as an infinite person by their intellectual faculty, but found Him in the inner consciousness of their hearts, through the vitalizing impulses of that energy of goodness which is the fulfilling of every law of duty.—*William J. Potter.*

Nothing on earth can smile but a human being. Gems may flash reflected light, but what is a diamond flash compared with an eye-flash and mirth-flash? A face that cannot smile is like a bud that cannot blossom, and dies upon the stalk. Laughter is day and sobriety is night, and the smile is the twilight that hovers gently between both, and more bewitching than either.

Learn thoroughly what you do learn, be it ever so little, and you may speak of it with confidence. A few clearly defined facts and ideas are worth a whole library of uncertain knowledge.

Plato being told that he had enemies who spoke ill of him, said, "I will live in such a manner that none shall believe them."

Believe nothing against another, but on good authority; nor report what will hurt another, unless it be a greater hurt to another to conceal it.

Brevity.—Talk to the point, and stop when you have reached it. The faculty some possess of making one idea cover a quire of paper, is not good for much. Be comprehensive in all you say or write. To fill a volume upon nothing is a credit to nobody; though Lord Chesterfield wrote a very clever poem upon nothing. There are men who get one idea into their heads, and they make the most of it. You can see it, and almost feel it, when in their presence. On all occasions it is produced, till it is worn as thin as charity. They remind one of a twenty-four pounder discharged at a humming-bird. You hear a tremendous noise, see a volume of smoke, but you look in vain for the effects. The bird is scattered to atoms. Just so with the idea. It is enveloped in a cloud, and lost amid the rumblings of words and flourishes. Short letters, sermons, speeches, and paragraphs, are favorites with us. Commend us to the young man who wrote to his father—"Dear sir, I am going to be married;" and also to the old gentleman who replied—"Dear son, go ahead." Such are the men for action- They do more than they say. The half is not told in their cases. They are worth their weight in gold for every purpose in life. Reader, be short; and we will be short with the advice.

Honest and courageous people have very little to say about either their courage or their honesty. The sun has no need to boast of his brightness, nor the moon of her effulgence.

Despondency.—What right has any person, endowed with an ordinary share of intellect, and blessed with a respectable share of good health, to despond? What is the cause of despondency? What is the meaning of it? The cause is a weak mind, and the meaning is sin. Providence never intended that one of His creatures should be the victim of a desire to feel and look the gloom of the thunder-cloud. Never despond, for one of the first entrances of vice to the heart is made through the instrumentality of despondency. Although we cannot expect all our days and hours to be gilded by sunshine, we must not, for mere momentary griefs, suppose that they are to be enshrouded in the mists of misery, or clouded by the opacity of sorrow and misfortune.